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A
K E Y,

Opening the Way to every
Common Understanding

How to discern the Difference between the *Religion* professed by the People called *QUAKERS*, and the *Perversions*, *Misrepresentations* and *Calumnies* of their several *Adversaries*, both upon their *Principles* and *Practices*.

With an Exhortation to all People to consider their Religion and Ways, and to turn speedily to the Lord.

Published in great good Will to all; but more especially for Their Sakes That are actually under Prejudice from vulgar Abuses.

The Ninth Impression, by W. P.

L O N D O N:

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Reader,

IT is very Unfair as well as Indis-
creet in any, to Oppose and Ca-
lumniate what they do not under-
stand. It has been our Unhappiness,
far more than all our Adversaries
have been able to say against us, that
hitherto we remain unknown by those,
who yet stick not to condemn us. We
must confess that our Principles,
as disguised and misrepresented, not
only by our angry Controvertists,
but two Historians, tho' none of the
most Correct, A. Ross, and S. Clark
(the first in his View of Religions,
page 231, 461. and the other in
his Mirror, p. 381. of our Rise in
the World, as a People) may well
enough have given Offence to Those;
That have not thought it worth their
while to take the Pains of enquiring
farther. Nor indeed can we take
it ill, that People should be shy to
entertain them under the frightful
Vizards such Partial Relations have
put upon them. And yet they must

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be inexcusable that will take our Belief at our Enemies Hands, rather than our Own, who best know what we believe. But it will be the business of this little Key to Explain the Difficulty, and shew the Difference between our Principles and the Vulgar Mistakes, and thereby open a way into so clear and plain an Understanding of the Quakers Principles, from their Enemies Perversions; as we hope, with God's Blessing, all impartial Enquirers will be satisfied of our Holy and Christian Profession. And this we earnestly desire for their Good; that as we have been called of God, to be a People to him, through his Grace, so none may stumble or be offended at the Truth we testify of; but seeing the Excellency of it, by the Peace and Purity it leads into, They may imbrace it, and walk in it; which is the best way to End Controversy, and obtain the Great and true End of Religion, the Salvation of the Soul.

I. Of the Light within, what it is, and the Virtue and Benefit of it.

Perver-
sion i. **T**He Quakers hold,
That the Natural
Light in the Consci-
ence of every Man in the World, is suffi-
cient to save all that follow it, and so they
overthrow Salvation by Christ.

Principle. This is a great Mistake :
For their Belief and Assertion is, That
Christ, who is the Word, that was with Joh. I. I, 9.
God and was God, (and is so for ever)
hath lighted every Man that cometh into
the World, with his own Light, as he is
That true Light, or such a Light, as
there is no other to be compared with
him ; which is the meaning of the Em-
phasis True in the Text : And that such
as follow the Reproofs, Convictions
and Leadings of that Light, with which
he enlightens the Understandings and
Consciences of Men, shall not walk in
Darkness, that is, in Evil and Ignorance
of God, but shall have the Light of Life ;
that is, be in a Holy and Living State or
Condition towards God : A state of See Isa. 49.
Acceptance and Salvation, which is from 6. Jo. 1. 4,
9. 6. 3. 21. c.
sin here, as well as from Wrath hereaf- 5. 40. c. 8.
ter : 12. 6. 10. 10

ter : And for which end Christ was given of God. So that They assert the *Light of Christ*, to be *sufficient* to save, that is, to *Convince* of Sin, *Lead out* of it, and *Quicken* the Soul in the ways of Holiness; and not a *Natural Light*, otherwise than as *all Men*, born into the World, have a measure of Christ's Light, and so it may, in a sense, be said to be *Natural* to all Men, because all Men have it. For this Light is *something else* than the bare Understanding Man hath as a Rational Creature: Since as such, Man cannot be a Light to himself; but has only a *Capacity* of seeing, by means of the *Light* with which Christ the Word Enlighteneth him. For we can no more be a *Mental* or *Intellectual* Light to our selves, than we are an *External* and *Corporeal* Light to our selves: But as the *Sun* in the Firmament is the *Light* of our Bodies, so the *Light* of the Divine Word is the *Sun* of our Souls; the glorious *Luminary* of the *Intellectual* World, and they that walk in it, will by It be lead to Blessedness.

Rev. 21.
24.

Pervers. 2. *The Quakers hold, That the Light within them is God, Christ*

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and the Holy Spirit ; so that every Quaker has whole God, Christ and holy Spirit in him, which is gross Blasphemy.

Prin. This is also a Mistake of their Belief : They never said that every divine *Illumination* or *Manifestation* of Christ in the Hearts of Men, was whole God, Christ, or the Spirit, whereby to *Jo. 1. 4.* be guilty of that gross and blasphemous Absurdity some would fasten upon them : But that God, who is *Light*, or the Word *Christ*, who is *Light*, the *Quickening Spirit*, and God over all blessed for ever, hath enlightned Mankind with a *Measure* of Saving Light : So that the *Illumination* is from God or Christ, the *divine Word* ; but not therefore whole God or Christ in every Man, any more than the whole *Sun* or *Air* is in every House or Chamber. There are no such harsh and unscriptural Words in their Writings. It is only a frightful Perversion of some of their Enemies, to bring a Scandal upon their Holy Faith. Yet in a Sense the Scriptures say it, and that is their Sense in which they only say the same thing. *He dwelleth with you Jo. 14. 3,* and shall be in you : *I will not leave you 17, 18, 20.* comfortless, I will come to you : I in them

Col. 1. 26, them and They in me: Christ in us, the
 27. hope of Glory. Unless Christ be in you,
 2 Cor. 13. ye are Reprobates. Little Children, of
 5. Gal. 4. whom I travel in Birth again, until Christ
 19. be formed in you.

Now if they who denied his coming in the Flesh, tho' high professing Jews, were to be accounted *Antichrists*, because Enemies to that Appearance and Dispensation of God to Men; what must they be reputed, who as stiffly disown his Inward, *Nearer and more Spiritual Coming, Formation and Dominion* in the Soul, which is to be sure the Higher and Nobler Knowledge of Christ? Yea, the *Mystery hid from Ages*, and now revealed to God's People: The *Riches of the Glory of the Mystery* which
 Col. 1. 27. God reserved to be made known to the Gentiles. Certainly tho' they are called Christians, they must be no whit less *Antichrists* than those obstinate Jews of old that opposed his Bodily Appearance.

Pervers. 3. By the Quakers Doctrin every Man must be saved, for every Man, they say, is Savingly enlightened.

Prin. Not so: For tho' the Light or Grace of God hath and doth more or less appear to all Men, and that it brings

brings Salvation to as many as are taught by it to deny Ungodliness and worldly Lusts, and to live soberly, and righteously, and goalikely in this present World, as the Scripture teacheth; yet it no ways follows that Men must obey, and learn so to do, *whether they will or not.* God tenders *Saving Light or Grace to All*; and by it calls All, and strives and pleads with All; but if they will not hearken to his Spirit, Grace or Light, he is clear of their Blood. *His Light is Saving that lighteth them, but it saveth them not, while they Rebel against it.* In short, tho' Men are lighted or visited with a *Saving Light or Grace*; yet the *Quakers* never conclude, nor can it *rightly* be concluded from their Testimony, that such Men must *Necessarily* and *Absolutely* be saved whether they obey or rebel.

Pervers 4. By the Quakers Light or Spirit, they may be moved to Murder, Adultery, Treason, Theft, or any such like Wickedness, because they say that such as are so led, have the Light within them.

Prin. This never was their Doctrin, nor is it consequent of it: For tho' they hold that all have Light, they never said that all obey'd it, or that evil Men,

Jo. 16. 7, 8. Mer, as such, or in such things, were
 13 ch. 3. led by it: Much less could the Light
 20, 21. be chargeable with the Sins of those
 Gal. 5. that refused to be led by it. For here-
 16-26. in they know the Spirit of God, and
 the Motions of it, from the Spirit of
 this World, and its Fruits, *That the
 Spirit of God Condemns all Ungodliness,
 and moves and inclines to Purity, Mercy,
 Righteousness, which are of God.* They
 deny and abominate that Loose and
 Ranting Spirit, which would charge
 the Spirit of God with their unholy
 Liberty. God's Spirit makes free from
 Sin, and *not to sin*. Neither do they
 distinguish, as such loose People wick-
 edly do, between the *Act* and the *Evil*
 of it. Wherefore they say that as
 the Tree is known and denominated
 by its Fruits, *so Spirits are by their In-
 fluences, Motions and Inclinations*: And
 the Spirit of God never did incline
 any one to Evil. And for that cause
 they renounce this construction of the
 Ranters, *that evil is no evil when they
 are led to it by God's Spirit*: As if the
 Spirit of God led Man at any time to
 that which is evil in it self, or that it
 were possible to be *sinless* in the Com-
 mission of Sin. For that never was
 nor

nor can be the way and method of God's Spirit, which is pure and holy for ever, and brings all that regard the Convictions and Motions of it, into a *Sense* and *Sorrow* for Sin, and so leads them into a State of Purity. So that Man's Sin and Destruction are of himself, but his Help is in God alone, through Jesus Christ.

II. Of Infallibility and Perfection.

Pervers. 5. The Quakers must be all Infallible and Perfect, if they have such an infallible Light.

Prin. This is also a great Abuse of their true Meaning. They say, the Principle is *Pure, Perfect, Unerrable* in it self, or else it were unfit to lead Men out of error and impurity unto Heaven: But they never did assert themselves such, meerly because it was in them; by no means: But that all who are led by it are *so far Perfect, and so far Infallibly in the right way, as they are led by it, and not a jot further.* For it is not *Opinion, or Speculation, or Notions* of what is true; or *Subscription* of Articles, or Propositions, tho' never so *soundly* worded, that, according Rem. 8. 4.

to their Sense, makes a Man a *true* Believer, or a *true* Christian. But it is a *conformity* of Mind and Practice to the Will of God; in all Holiness of Conversation, according to the Manifestation and Dictates of this Divine Principle of Light and Life in the Soul, which denotes a Person truly a Child of God. *For the Children of God, are led by the Spirit of God.* And let it be noted, that tho' this Spiritual Principle be in Man, yet, *it is not of Man, but of God,* through Jesus Christ. Who can lay down a more *Independent* Doctrine upon *Self*, and a more *depending* one upon the *Grace* or *Gift* of God? Let them, pray, not be mistaken, nor suffer for such misapprehensions, nor be made to hold what they don't, to disrepute them with sober People, or to support the mistaken Charges of their Enemies. Yet to shew that a State of Perfection from Sin (tho' not in fulness of Wisdom and Glory) is attainable in this Life, They urge, among others, these Scriptures, which for brevity sake, are not set down at large, but the Reader is desired to turn to them; *Gen. 17. 1. Deut. 18. 13. Job 1. 1, 8. ch. 2. 3. &c. 8. 20.*

Pf. 18. 32. *Pf.* 37. 37. and 119. 1.
Prov. 2. 21. *Mar.* 5. 48. *Luke* 6. 40.
1 Cor. 2. 6. *2 Cor.* 13. 9, 11. *Eph.* 4.
 13. *1 Thes.* 3. 10. *1 Tim.* 3. 17. *Jam.*
 1. 4. *1 Pet.* 5. 10. *Heb.* 6. 1. *Jo.* 4. 17.

III. Of the Scriptures, their Truth, and Service.

Pervers. 6. *The Quakers deny the Faith by Scriptures, for they deny them to be the Word of God.*

Princ. They own the Scriptures, as They own themselves; viz. *A Declaration of those things most truly believed, given forth in all Ages by the Inspiration of the Holy Spirit; consequently that they are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works.* *Luke* 1. 1. *2 Tim.* 3. 15, 16.
 They are the *Form of Sound Words.* They profess to believe them, read them, and say, it is the Work they have to do in this World, and the earnest Desire of their Souls to Almighty God to *feel and Witness the Fulfilling of them; that so God's Will may be done in Earth, as it is in Heaven.* But to call them the *Word of God*, which they never call themselves, but which
 B they

Jo. 1. 4, 14.
Rev. 19.
13.

they peculiarly Denominate and Call Christ by; in reverence to Christ, and in no slight to them (which they believe to be of divine Authority, and embrace as the best of Books, and allow to be as much the *Word of God*, as a Book can be) They do, as in Duty and Reason bound, attribute that Title to *Christ Only*. And yet as the Word of God may, in some sense, signifie the *Command of God*, referring to the thing or matter commanded, as the *Mind of God*, it may be called *the Word of the Lord*, or *Word of God*: As, on particular occasions, the *Prophets* had the *Word of the Lord* to Persons and Places, that is to say, the *Mind or Will of God*, or That which was commanded them of the Lord to declare or do. So Christ uses it, when he tells the *Pharisees*, *That they had made the Word (or Command) of God of none effect, by their Traditions*. But because People are so apt to think, if they have the *Scriptures* they have all (for that they account them the *only Word of God*, and so look no farther, to no other Word from whence those good words come, therefore this People have felt themselves constrained by Gods Good Spirit

Mat. 7.
13.

Spirit, once and again to Point them to the great *Word of Words*, *Christ* Jo. 1. 4. *Jesus, in whom is Life, and that Life the Light of Men*, that they might feel something nearer to them than the Scriptures, even the *Word in the Heart*, from whence all Holy Scripture came, which is *Christ within them the hope of their glory*: And He is the only right *Expounder* as well as the Author of *Holy Scripture*, and without whose *Light, Spirit or Grace*, they cannot be profitably read by those that read them. Deut. 30. 14. Rom 10. 6, 7, 8.

Pervers. 7. They deny them to be any Means, whereby to resist Temptation.

Princ. This is a very Uncharitable Aspersion. True it is, that they deny the Scriptures *meerly*, or of themselves, to be *Sufficient* to resist Temptation; for then all that have them and read them, would be sure to be preserved by them against Temptations: But that they should deny them to be any *Means or Instrument*, in God's hand, whereby to do it, when they allow their own Writings may be such, is either great Ignorance or Malice in their Adversaries. *God hath*

made use of the Scriptures, and daily doth and will make use of them for Reproof, Comfort and Edification, through the Spirit, to those that read them as they ought to do. Thus they say, they have felt them, and so they have been and are made unto them, through the good Spirit of God, coming in upon their Spirits, in the reading of them.

IV. Of the Holy Spirit of God, and its Office, with respect to Man, and of Ministry, &c.

Pervers. 8. The Quakers assert the Spirit of God to be the Immediate Teacher, and that there is no other Means now to be used, as Ministry, Ordinances, &c.

Princ. They never spake such Language: But herein they perceive the great subtilty of Satan, as well as in other things, to darken the Appearance of the Truth, and prepossess Peoples Minds against it. For since he cannot hinder the *Exaltation* of the Spirit above all visible Instruments, and the Necessity of its Manifestations, Convictions, Motions and Operations, to be known in the Hearts of Men, and the great *suitableness* there-
of

of to the Gospel-Administration, he would spoil all by *overdoing* the matter. For They never denied the use of *Means*, but to this Day, from the beginning, they have been in the use of them. But then they are such Means as are used in the *Life* and *Power* of God, and not in and from Mans *meer Wit, Will, or Carnal Innovation or Imitation*; the only thing they strike at. For Instance, they cannot own that to be a *Gospel-Ministry* that is without a *Gospel Spirit*, or that such can be sent of God, that are not *taught* of God, or that they are fit to teach others what *Regeneration* and the Way to Heaven are, *that have never been Born Again Themselves*, or that such can ever bring Souls to God that are themselves *Strangers* (like those in the *Acts 19.21.*) to the Baptism of *Fire and the Holy Ghost*; Never having been *Circumcised* with the Circumcision of the *Heart in the Spirit*, Rom. 2. 29. Which is so absolutely necessary to make a *true Jew*, or a *real Christian*, and much more the requisit qualification of a *Gospel-Ministry*. This *Unexperienced and Lifeless Ministry* is only the *Ministry*, and such the only *Ministers*,

that the People called *Quakers* cannot Own and Receive, and therefore cannot Maintain. For the *Ministry* and *Ministers* that are according to Scripture, they both Own and *Delight* in, and are ready to Assist and Support in their Service for God.

It is strange, because they deny all
 Jo. 14. 16, false Means, or Means not sanctified,
 17, 26. *Cb.* or used in the Leadings of God's Pow-
 16. 13. *At* er and Spirit, that therefore they must
 1. 8. *Gal.* 1. deny *All Means*, however *Rightly* used
 1, 15, 16.

or employed: This is an Injustice to their Profession and Practice. Wherefore all are desired to take notice, That *Evangelical Means* and *Order* they love and desire to keep: For they diligently assemble themselves together to wait upon God and Worship him; where they both *Pray* and *Prophecie*, one by one, as God *Prepares* and Moves in their Hearts by his Spirit, and as any

1 Cor. 14. thing is revealed to them, according
 15, 29, 30, to Primitive Practice. Nor are they
 31. without *Spiritual Songs*, making *Melody*
 in their Hearts to God their Redeem-

Jo. 16. 7. er, by the same Holy Ghost, as often
 20, 22. as they are comforted and moved by
 Eph. 5. 19. it.
 Col. 3. 16.

V. Of the Holy Three, or Scripture-Trinity.

Pervers. 9. *The Quakers deny the Trinity.*

Princ. Nothing less, They believe in the *Holy Three*, or *Trinity* of *Father*, *Word* and *Spirit*, according to Scripture. And that these Three are Truly and Properly One: Of *one Nature* as well as Will. But they are very tender of quitting *Scripture-Terms* and *Phrases* for *Schoolmen's*, as *Persons* and *Subsistences*, &c. are. And they judge, that a *Curious* Enquiry into those high and divine Relations, and other speculative Subjects, tho Truths, tends little to Godliness, and less to Peace; which should be the chief *Aim* of true Christians: And therefore they cannot gratifie that Curiosity in themselves, or others: *Speculative* Truths being, in their judgment, to be sparingly and tenderly declared, and never to be made the *Measures* of Christianity, or Christian Communion. For besides that Christ Jesus hath taught them other things, the sad Consequences, in all times, of *Superfining* upon

Job. 1. 1. c.
14. 9 Rom.
9. 5. 1 Jo.
5. 7.
1 Cor. 1. 18
31. Ch.
2. 2 - 6.
Col. 2. 8.

upon Scripture-Texts, do sufficiently Caution and Forbid them. Men are too apt to let their *Heads* out-run their *Hearts*, and *Notion* Exceed their *Obedience*, and with *Passion* to support their *Conceits*; instead of a *Daily Cross*, a *Constant Watch*, and an *Holy Practice*. The despised *Quakers* desire this may be their *Care*, and the Scripture-Text their *Creed*, in this, as in all other Points; Preferring *Self-denyal* to Opinion, and *Charity* to Knowledge, according to that great Christian Doctor, 1 Cor. 13.

VI. Of the Divinity of Christ.

Pervers. 10. *The Quakers deny Christ to be God.*

Princ. A most Untrue and Unreasonable Censure: For their Great and Characteristick Principle being this, That *Christ, as the divine Word, Lighteneth the Souls of all Men that come into the World, with a Spiritual Saving Light*, according to *John 1. 9.* (which nothing but the Creator of Souls can do) It does sufficiently shew they believe him to be *God*. But they truly and expressly own him to be so, according to Scripture;

ture; viz. *In him was Life, and that* Jo. 1. 1.
Life the Light of Men; and is God over Rom. 9. 5.
all, blessed for ever.

VII. Of the Manhood of Christ.

Pervers. 11. *The Quakers deny the Humane Nature of Christ.*

Princ. They never taught, said, or held so gross a thing, if by *Humane Nature* be understood the *Manhood* of Christ Jesus. For as they believe him to be God over all blessed for ever, so they do as truly believe him to be of the *Seed of Abraham and David* after the *Flesh*, and therefore Truly and Properly *Man*, like us *Is. 7. 14.*
in all things (and once subject to all *Mat. 1. 23*
things for our sakes) *Sin only excepted.* *Luke. 1. 31.*

VIII Of Christ Jesus, and his Performances for Man's Salvation.

Pervers. 12. *The Quakers deny Christ's Transactions at Jerusalem, and the shedding of his Blood to be beneficial to them for their Justification before God; or it is the Light within they only expect to be Justified and Saved by.*

Princ.

Princ. This is both unfairly and untruly charged upon them: They do say, that the Appearance of Jesus Christ, the *second Adam*, the *Lord from Heaven*, the *Quickning Spirit*, in that *Holy Body*, prepared of the Father for him, was for the Salvation of the World, that had fallen in the first *Adam*. For he *Justifies even the Ungodly* that repent of, and turn from their Ungodliness, and such as are so Converted, the Father looks upon in Christ as if they had never sinned, because their past sins are forgiven them. Not that God looks on People to be in Christ that are not in Christ; that is, that are not in the Faith, Obedience and Self-denial of Christ, nor Sanctified, nor led by his Spirit, but rebel against it; and instead of dying to sin, through a true and unfeigned Repentance, live and Indulge themselves daily in it. Wherefore they say, that whatever Christ then did, both Living and Dying, was of great Benefit to All that then believed, and is still so to All that now do, and that hereafter shall believe in him, unto Justification and acceptance with God, as They Receive and Obey the Mani-

Jo. 1. 14.

1 Cor. 15.

45. Heb.

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nifestation of his Divine Light and
 Grace in their Consciences; which leads
 Men to *believe* and *value*, and not to
 disown or undervalue Christ as
 the *common Sacrifice* and *Mediator*. For
 they do affirm, that to come to this ^{Joh. 3. 20,}
Light in the Conscience, and to turn ^{21.}
 their Minds, and bring all their ^{1 Joh. 1. 6,}
 Deeds and Thoughts to It, is the
 Readiest, nay the *Only right way*
 to have *true Faith* in Christ, as he ap-
 peared in the *Flesh*, and to *discern the*
Lord's Body, Coming and Suffering a right,
 and to receive any *real Benefit* by him,
 as their *only Sacrifice* and *Mediator*: Ac-
 cording to the Beloved Disciple, *If we*
walk in the Light as (God) is in the ^{1 Joh. 1. 5,}
Light, we have Fellowship one with ano-
ther, and the Blood of Jesus Christ his ^{6, 7.}
Son cleanseth us from all Sin. And be-
 cause this People say, That Christ's
 outward Coming and Sufferings pro-
 fit not to their Salvation, that live in
 Sin, and rebel against his Light; some
 have untruly and uncharitably con-
 cluded, That they Deny the *Vertue* and
Benefit of Christ's Coming and Suffer-
 ings in the *Flesh*, as a *Sacrifice for Sin*.
 Whereas they only deny and oppose
 a false and dangerous Application of
 them

them to a disobedient State. For they believe Christ came not to save Men in their Sins but from their Sins; and that those that open the door of their Hearts at his *Inward and Spiritual Knocks*; (to wit, the *Reproofs and Convictions* of his Light and Grace) have *their Consciences sprinkled with his Blood, from dead Works, to serve the Living God*: And that so far only as Men come to be Christ's, Christ is theirs. So far as they are *Obedient* to his Grace, and *take up his Cross*, and *follow him* in the ways of *Meekness, Holiness and Self-denial*, so far they have an Interest in Christ, and no farther. And such have the Benefit of him, for the Holy Ends for which God his Father gave him, viz. as *King, Priest, Prophet, Sacrifice and Mediator*; Being sensibly felt of all such to reign over their Hearts, teach them God's Royal Law, give them saving Knowledge, and to *Mediate, Attone, Sanctifie and Justifie* them in the sight of God.

And it is not another than that Blessed Word, *Light, Power, Wisdom and Eternal*

Eternal Righteousness, which then took
 Flesh, and appeared in that Holy Bo-
 dy, by whom they have received, or
 can receive any true spiritual Benefit.
 For They say, *Light is only from Him,*
Forgiveness only through Him, and
Sanctification only by Him. So that
 their ascribing Salvation from Sin and
 Death Eternal to Him in this Age,
 who now appears in *Spirit* to their
 Souls, as before expressed, cannot
 render him no Saviour in that Age,
 or make void the End and Benefit of
 his Blessed Appearance then in the
 Flesh on Earth, or Mediation now in
 Heaven. Whose *Doctrin Pierced*, whose
Life Preached, whose *Miracles Astonish-*
ed, whose *Blood Attoned*, and whose
Death, Resurrection and Ascension into
 Heaven, *Confirmed* that Blessed Mani-
 festation to be no less than the *Word-*
God, who is *Life and Light, manifested*
in the Flesh, according to the Apostle Jo. 1. 4, 9;
Paul, for the Salvation of the World :
 And therefore *Properly and Truly* was 1 Tim. 3.
 the Son of Man on Earth, and is now 16.
 as truly the Son of Man in Glory, as the
Head of our Manhood, which shall al-
 so be glorified, if we now receive
 him in our hearts as the true *Light*

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that

that leads in the way of Life Eternal, and continue in well-doing to the end.

IX. Of Good Works, &c.

Pervers. 13. The Quakers set up Works and Meriting by Works, like the Papists; whereby Justification by Faith in Christ, is laid aside.

Princ. By no means: But They say with the Apostle *Jam. c. 2.* That true Faith in Christ cannot be without Works, any more than a Body can live without a Spirit; and that where there is Life there is Motion, and where there is no Divine Life and Motion there can be no True Faith; Believing being a fruit of Life. Nay, by the Comparison, if they were separable, Works being compared to the Spirit, would have the better. The very Believing is an *Act* of the Mind, concurring with God's working in or upon the Mind, and therefore a godly Work. And no sooner is True Faith begotten in a Soul, but it falls to working; which is both the Nature, and, in some respect, the End of it.

Nor do we say, That our very *Best* Works, proceeding from the *True* Faith it self, can *Merit* ; no, nor Faith *joynd* with them, because *Eternal* Life is the *Gift* of God. All that Man is capable of believing or performing, can never properly be said to *Merit* everlasting Blessedness, because there can be no *Proportion* (as there must be in case of *Merit*) between the *Best* Works that can be performed in the Life of Man, and an *Eternal* Felicity. Wherefore all that Man can do, *even with the Assistance of the Holy Spirit*, can never be said strictly to *Merit*, as a debt due to the Creature: But on the other Hand, That *Right Faith* and *Good Works*, which arise out of it, or will follow it, may and do *Obtain* the Blessed Immortality, which it pleaseth Almighty God to give, and privilege the Sons of Men with, who perform that necessary Condition, is a Gospel and necessary Truth. And this the *Quakers* groundedly, and therefore boldly affirm.

So that they deny *all Merit* from the best of Works, especially by such as some *Papists* may conceive to be *Meritorious*. But as they, on the one hand,

- do deny the Meritoriousness of Works, so on the other hand, neither can they joyn with that *Lazy Faith* which works not out the Salvation of the Soul with Fear and Trembling. Let not good Works make Men *Papists*, because they make Men *Christians*. I am sure *believing and not working*, and imagining a Salvation from Wrath, where there is no Salvation or cleansing from Sin, which is the cause of it, is no whit less Unscriptural, and abundantly more Pernicious to the Soul. Blessed is he that hears *Christ's Words* and does them. The Doer is only Accepted. Wherefore it shall be said at the Last Day, not well profest, *But well done good and faithful Servant*, enter thou into the joy of thy Lord. Thou Holy, Humble, Patient and Meek Liver: Thou that lovedst Me above all, and thy Neighbour as thy Self; Enter thou. For, for Thee and such as Thou art, was it Prepared from before the Foundation of the World was laid. Which Recompence of his Faithfulness, is the Infinite Love of God, revealed and given to Man, through Christ. For tho Death be the Wages of Sin, yet the Gift of God is Eternal Life to Such. So that as the People called
- Phil. 2. 12.*
- Mat. 7.*
- Psal. 17.*
- Rem. 6. 23.*

led *Quakers* do not hold that their good Works *Merit*, neither believe they that their good Works *Justifie* them: For though none are Justified that are not in measure *Sanctified*, yet all that Man does, is *Duty*, and Blots not out old Scores: For that is meer *Grace* and *Favour*, upon Repentance, through Christ the *Sacrifice* and *Mediator*. So that Men are not Justified *because* they are Sanctified, but *for His sake* that sanctifies them, and works all their good Works in them and for them, and presents them blameless; to wit, Christ Jesus, who is made unto them, as he was to the Saints of old, *Wisdom, Righteousness, Sanctification and Redemption*; that he *1 Cor. 30.* that glorieth let him glory in the Lord. *31.*

X. Of Water Baptism and the Supper.

Pervers. 14. The Quakers deny the two great Sacraments or Ordinances of the Gospel, Baptism and the Supper.

Princ. Whatever is truly and properly a Gospel - Ordinance, they desire to own and practise: But they observe no such Language in the Scripture as in the Objection. They do confess

the Practice of *John's Baptism*, and the *Supper* is to be found there ; but Practice *only* is no *Institution*, or sufficient Reason of Continuation. That they were then proper they believe, it being a time of great Infancy, and when the Mysteries of Truth lay yet Couched and Folded up in *Figures* and *Shadows*, as is acknowledged by Protestants: But it is their Belief, that no *Figures* or *Signs* are Perpetual, or of Institution, under the Gospel-Administration, when Christ, who is the Substance of them, is come: Tho their use might have been Indulged to young Converts in Primitive Times because of the Condescension of former Practices. It were to overthrow the whole Gospel-Dispensation, and to make the coming of Christ of none effect, to render *Signs* and *Figures* of the Nature of the Gospel, which is *Inward*, *Spiritual*, and *Eternal* in its own Nature. If it be said, *But they were used after the coming of Christ, and his Ascension too.* They answer, So were many Jewish Ceremonies, not easily abolished, as Circumcision, &c. It is sufficient to them, That Water-Baptism was *John's*, and not Christ's,

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See *Mat. 3. 11. Acts 1. 5.* That Jesus never
 sed it, *Jo. 4. 2.* That it was no part of
 Paul's Commission, which if it were
 Evangelical, and of Duration, would
 certainly have been. *1 Cor. 4. 15, 16,*
17. And that there is but *One Baptism,*
 as well as but *One Faith,* and *One*
Lord. Eph 5. 4. And that the Bap-
 tism ought to be of the same Nature
 with the Kingdom of which it is an
 Ordinance, and That is Spiritual.
 The same holds also as to the Sup-
 per, both alluding to *Old Jewish Pra-*
ctices, and used as a Signification of
 a near and accomplishing Work, viz.
 The *Substance* they represented. If
 any say, *But Christ commanded that one*
of them should continue in Remembrance
of him which the Apostle; to the
 Church at *Corinth* explains thus; *Luke. 22.*
That thereby they do shew the Lords death
19. 1. Cor.
1. 1. 26.
Job. 14. 1,
 till he comes. But they alledge that
 he that said so told his Disciples al-
 so *2, 3.*
Mat. 16.
28. Job.
14. 17.
Mat. 26.
 That some should not taste of Death till
 they saw *Him* come in his Kingdom: And
 that he that dwelleth with them should be
 in them: And that he would drink no
 more of this Fruit of the Vine, till he
 should drink it New with them in the
 King-

Luke 5.37. Kingdom of God. Which is the new
Luke 17. Wine that was to be put into the
20. new Bottles, and is the Wine of the
John 6.53, Kingdom; as he expresseth it in the
10 63. same place: Which Kingdom is within,
 as may be read in *Luke*. He was the
 heavenly *Bread*, that they had not
 yet known, nor his *Flesh and Blood*,
 as they were to know them; as may
 be seen, *John 6*. So that tho *Christ*
 was come to *End* all Signs; yet till
 he was known to be the *Substance* to
 the Soul, as the *great Bread of Life*
from Heaven, Signs had their Service
 to *Shew Forth*, and *Hold in hand*, and
 in *Remembrance*; Especially to the Peo-
 ple of that day, whose Religion was
 attended with a multitude of the like
 Types, Shadows and Signs of the
 One good Thing and Substance of all,
Christ manifested in his People. Hence
 it is, That the People called *Quakers*
 cannot be said to Deny Them; that
 is too hard a word: But they truly feel-
 ing in themselves the very thing, which
 outward Water, Bread and Wine do
 signifie, or point forth (to say nothing
 here of their abuse, and what in that
 Case may be argued from the instance
 of *Moses's* taking away the *Brazen Ser-*
pent

ent by God's command) they leave them off, as fulfilled in Christ, who *Mark 14.*
25. 1 Cor.
10. 15, 16,
17.
Luk. 17, 20
27.
 is in them the hope of their Glory: And
 thenceforth they have but One Lord,
 One Faith, One Baptism, One Bread, and
 but One Cup of Blessings, which is the
 New Wine of the Kingdom of God,
 which is within.

XL. Of the Resurrection and Eternal Recompence.

*Pervers. 15. They acknowledge no Re-
 surrection of the Dead, nor Rewards to
 come.*

Princ. In this also they are greatly
 abused. They deny not, but believe
 the Resurrection according to Scripture;
 not only from Sin, but also from Death
 and the Grave: But are Conscientiously
 and not Cautelously cautious in ex-
 pressing the manner of the Resurre-
 ction intended in the Charge, because
 'tis left a Secret by the Holy Ghost in
 the Scripture. Should People be angry
 with them, for not Expressing or As-
 serting what is hidden, and which is
 more curious than necessary to be known,
 and in which the Objectors themselves
 cannot be positive? *Thou Fool,* is to
 the

1 Cor. 15. the curious Inquirer, as says the Apo-
 36, to 54. stle: Which makes the *Quakers* con-
 tented with *that Body*, which God shall
 please to give them hereafter; Being
 assured that their Corruptible shall put
 on *Incorruption*, and their Mortal shall
 put on *Immortality*; but in such a
 manner as pleaseth God. And in the
 mean time they esteem it their Duty,
 as well as Wisdom, to *Acquiesce* in
 his holy Will. It is enough they be-
 lieve a *Resurrection*, and that with a
Glorious and Incorruptible Body, with-
 out further Niceties; for to that was
 the *ancient Hope*.

Now as to *Eternal Rewards*, they not
 only believe them, but as the *Apostle*
 1 Cor. 15. says of old, *above all People*, have the
 19. greatest reason so to do; for other-
 wise, who is so miserable? Do they
 inherit the Reproach and Suffering of
 all that have separated from time to
 time from National Churches? That
 is to Say, are the *Out-cries* that have
 been against the *Protestants* by the *Pa-
 pists*, and those of the Church of *Eng-
 land* against the *Puritans*, *Brownists* and
 other *Separatists*, fallen so thick upon
 them, and shall They hold Principles
Inconsistent with an *Eternal Recom-
 pence*

pence of Reward? By no means. It is their *Faith*, their *Hope*, their *Interest*, and what they wait and have Suffered for, and press, as an Incouragement to Faithfulness, upon one another. And the contrary therefore must be both an Unjust, and *Improbable* Suggestion of their Adversaries.

XII. Of Civil Honour and Respect.

Pervers. 16. *The Quakers deny All Civil Honour and Respect but what is Relative or Equal between Men.*

Princ. They Honour all Men in the Lord, but not in the Spirit and Fashions of this World that passes away. And tho they do not pull off their Hats, or make Curchings, or give flattering Titles, or use Complements, because they believe there is no true Honour, but Flattery and Sin in the using of them; yet they treat all Men with *Seriousness* and *Gentleness*, tho it be with plainness; and are ready to do them any reasonable Benefit or Service, in which they think real Honour consisteth. Whereas those that thus reproach them, are often *Proud*, *Peevish*,
Snap-

1 Pet. 2. 17.

ch. 3. 9.

Rom. 12. 2.

Job. 32. 21,

22.

1 Pet. 1. 14

Snappish, Abusive and Oppressive one to another ; tho at the same time they can give one another the *Cap* and *Knee*, and smooth words, which (too generally) they never mean : Which is far from true Civility, or Honouring all Men in the sense that they are exhorted by the Apostle. And as for expressing their Respect to their Superiours in all Countries, they think it best done by obeying all just Laws under their Government, according to the saying of the *Centurion* unto Christ, and which Christ so much approved of : viz. He said to one come, and he came ; to another go, and he went ; to a third do this, and he did it : Reasonable Commands, and Ready Obedience. This is *honouring* of Government and Governours, and not *Empty* Titles, and *Servile* and *Fantastick* Gestures, and drinking of their *Healts* till they drink away their own : The vain and evil Customs of the World, taken from the *Heathens* practices and *Adapted* by loose *Christians* into their Conversation, and so become the fashion of the times. And if to dissent from these things be to be Vile, they are content to be accounted more vile,

having

Luk 7. 8. 9.

2 Sam. 6.
22.

having *Christ's Commands, Primitive Example* and their own *Convictions* on their side.

XIII. Of Civil Government.

Pervers. 17. *The Quakers are Enemies to all Government.* 1st. In that every one acteth according to his Own Conceit. 2d. Because they won't *Support* Civil Government. 3d. Because They *Refuse* to give Evidence upon Oath, as the Law requires.

Princ. That this is a Calumny, their Lives and Conversations sufficiently shew; for no People give the Magistrates *less* Trouble, or cause that Charge or Burden to sit lighter upon their Shoulders than they do. And for their Principle, They believe *Magistracy* to be an *Ordinance of God*, and that he that Ruleth well is *worthy of Double Honour*, and deserves to be much valued and esteemed: As such certainly do *who are a Terror to evil Doers, and a Praise to them that do well.* *Rom. 13.1, 2, 3.* And further, to shew that they are People that love *Order and good Government*, they carefully practise it among themselves: For if there be twen-

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Ags 6.

ty Meetings of Worship in a County, They, peradventure, make three or four *Monthly Meetings* of Business, and these *Monthly Meetings* are resolved into a *Quarterly Meeting* for the County, by such Members as they severally appoint to constitute it: And all the *Quarterly Meetings* in the Nation, by chosen Men out of themselves, do constitute one general Yearly Meeting; unto which the Meetings of those People, in all parts of the World, have their *Recourse* by *Chosen Messengers*, or by *Epistles*. The business of which Meetings, in their several Degrees, is to promote *Virtue* and *Charity*, *Peace* and *Unity*.

The Quakers will not support Civil Government, and so are useless, if not dangerous to Government.

This also is untrue upon Experience: For what People is more industrious under Government, or pay their Taxes better to it than they do? And *Tribute* from the People and *Justice* from the Rulers, are the *Support* of Government in all Countries. It is true indeed that they cannot kill or slay their own kind, and so are not fit for Warriors with *Carnal Weapons*.

Mat. 5. 38,
so 45.

of Destruction, because they believe their blessed Lord *forbid* the use of them to his Followers, when he said *They that take the sword, shall perish with the sword*; and that the use of the Sword in War, was one of those things that God suffered for *the hardness of Mens hearts, and that from the beginning it was not so*: In fine, that it came in with the Fall, and must go out with it also. And as Christ the *Repairer of Breaches, and Restorer of Paths to dwell in*, comes to be known to rule in the Heart, Love will take place of Wrath, and *Forgiveness* overcome *Injury* and *Revenge*: So the *Lamb* will be preferred before the *Lyon*, and the *Lyon* resign to, and lye down with the *Lamb*, and destruction come to a perpetual end. For which cause the *Weapons* of this Peoples warfare are not carnal, *but mighty through God, to the pulling down the strong holds of Sin and Satan*, according to the Apostles Doctrin: Which is the *Holy War* indeed, stiled by the Holy Ghost the *Saints Warfare*. And since so Holy, Lamb-like and Peaceable a State is both prophesied of and promised, as the *happiness* of the latter times, and that It and They

take their beginning in Christ, the *Beginning* and the *End* of all true Christians; let not This People be thought *Useless* or *Inconsistent* with Government, for introducing that *Harmless Glorious* Way to this distracted World (for some body must begin it) but rather Adore the Providence, *Embrace* the Principle, and *Cherish* and *Follow* the Example. Believing with them, that Christ, the blessed Shepherd of his Flock, will ever *preserve* the *Faithful Followers* of his *Meekness*, and Disciples of his *Peaceable* and *Forgiving Doctrine*.

The Quakers refuse to give Evidence, &c.

It cannot be their fault, which is so much their *desire*, viz. *to be able to give Evidence upon all Occasions*: Nor, with Justice, can it be reputed their *Stubborness*, but their *Tenderness*, since they cannot swear *at all*, and that the Law requires an *Oath* in Evidence.

Mat. 5.

35, 37.

Jam. 5, 2.

Now Christ having commanded his Followers *not to swear at all*, and that instead of an Oath, or in cases where Oaths were allowed under the Law, their *Yea Yea*, and *Nay Nay* should serve instead of Swearing; and that

for

for this reason, because *what is more than Yea Yea, and Nay Nay cometh of Evil*; and for that Christians are commanded to avoid the very Appearances of Evil, much more that which cometh of Evil, which must be Evil: Upon this account they dare not *swear at all*. So that it is *for Christ's sake*, and the tender respect they bear to his *Evangelical, Positive and General Precept*, that they cannot swear, who is the *Truth*, and has taught them to speak the *Truth* without an Oath.

Now if this would be admitted (and often they have prayed that it might be, and for want of it, are not only less serviceable to their Neighbours than otherwise they could be, but are *great sufferers in their Persons and Estates*;) and that the Government would be pleased to accept their *Yea Yea, and Nay Nay*, instead of an Oath, as other Countries do in the like cases, they would be ready to submit to the *same punishment, in case of Untruth, that is due by Law to Perjury*: And upon all occasions would be glad to help and serve their Neighbours with all their hearts. Wherefore let not that be made their fault, that is so much against their Will, and their great Unhappiness and Affliction.

Thus, sober Reader, thou hast a brief Account of this *People*, their *Principles* and *Practice*, and therefore thou mayst see, if thou pleasest, with how little Reason they are *Despised* by some, *Abused* by others; which hath been their Lot, in a large Measure, ever since they have been a *People*. Tho' the whole bent of their Spirits and Testimony, since God, by his Grace, hath raised them to be a *People*, hath been to *Promote the Experimental and Saving knowledge of Jesus Christ in the World,*

2 Cor. 13. 5. *by turning the minds of all People from the*
 Acts 26. 18. *Darkness that is in them, to the Light of*
 1 Jo. 1. 7. *Christ which is in them, as the Great,*
 eb. 2 20. *Singular, and Necessary Agent and Prin-*
 27. *ciple, by which only Man is enlightned*
 Rom. 8 1. *and inabled to see and do the Will of*
 10 12. *God. For till Men receive and are*
 Jo. 1. 5. 4. *Quickned by this divine Principle, they*
are Hypocrites and not Christians, and
Bastards and not Sons.

Neither can they have true and living Faith whatsoever they profess; nor can they truly and acceptably Worship God whatsoever they Perform. Oh then, let the poor *Quakers* and their *abused* Principles have better entertainment with Thee Reader! And do not Conclude because they di-

rect

rect People to the Light of *Christ* in
 them, that therefore it is a Meer *Natural*
 and not a *Divine* Light : Or be-
 cause they assert *Christ* to be the *Word*
 of *God*, and that he is revealed in the
Heart, according to the *Scripture*,
 and that the *Scripture* in that excellent
 sense, is not so ; that therefore they de-
 ny the *divine Authority* of the *Scriptures*,
 and that the *Mind* and *Truth* thereof,
 as declared by them, is not in any sense
 the *Word of the Lord to Men* : Or be-
 cause they don't receive the *School-*
mens Trinity, that therefore they deny
 the *Scripture-Trinity* of *Father, Word*
 and *Spirit* : Or that therefore they
 deny the *Divinity* of *Christ* the *Word* :
 Or that they deny *Christ* without them,
 who was the *Son of Man*, in a suffer-
 ing state on Earth, and is now the *Son*
 of *Man in Glory*, because They Exalt and
 Press the knowledge of *Christ* within, as
 the *Truth* and *Excellency* of the *Hope* of
 the *Glory* that hereafter shall be revealed,
 as being the *Riches* of the *Glory* of the *My-*
steries revealed, and to be revealed in these
 latter days, according to the *Scriptures* of
Truth. Neither do thou say, they hope to
 be saved by their *Own Works*, because
 they press the necessity of well-doing to-
 ward acceptance with *God* ; since they
 main-

Col. 1. 26,
 27, 28, 29.
 and 2 Cor.
 13. 5.

maintain, that *no Works that are not wrought by the Spirit of God are acceptable to him* : Or that they hold even such Works to be *Meritorious*, because they say, Good Works are *Necessary* and *Rewardable* : Or that they are forgiven for what they do, and not for what Christ did : Or that they deny the *Use of Means* because they reject Ungospel ones, and an *Ungospel-Use* of Gospel ones : Or that they deny *Baptism* and the *Supper*, because they say, they are but Signs of the Spiritual grace, and that they served but for a time, and that they experience their Accomplishment. Neither say that they are *Uncivil*, and Honour no Man, because they forbear such *Titles* and *Ceremonies* in which true Honour and Civility do not consist : Or that they are against *Government*, because they cannot out of tenderness, and not obstinacy, conform to it in Matters relating to *Religion* and *Conscience* ; in which Christ only is *Lord* and *King* : Since, Reader, thou plainly seest, That they believe the Light to be *Divine*, and the Scriptures to be of *Divine Authority* : That they own the *Scripture-Trinity*, or holy Three, of *Father*, *Word* and *Spirit*, to be truly and properly *One* : That Christ is *God* ; And that Christ is *Man* :
That

That he came in the *Flesh*, *Died*, *Rose*
again, *Ascended*, and Sits on God's right
 hand, the *only Sacrifice and Mediator*
 for Man's happiness: The truly *Gospel-*
Means and Ordinances are *Requisite*,
 and to be Reverently practised; That
 good Works are *Necessary and Reward-*
able: That all Men are to be *honoured*
in the Lord, according to their *Degrees*:
 And that *Government* in Church and
 State is *God's Ordinance*, and both *Re-*
quisite and very *Beneficial*. Now *Rea-*
der, that which remains is to recom-
 mend Thee to this *Divine Principle* of
Light and Life, which they make the
Root and Spring of all true sense of God
 and Religion in Man: Even the *Light*
within, which they began with, and
 comes from *Christ*, and indeed is
Christ the *Eternal Word*, and which
 brings all that follow the *Convictions*
 and *Leadings* of it, to *Christ*; that is,
 to his *Nature*, which is *Meek*, *Patient*,
Loving, *Humble*, *Harmless*, *Self-deny-*
ing and *Holy*; and hereby to know
 him in themselves according to *Script-*
ure, to be the hope of their *Eternal Glo-*
ry: Who, as he is of *Abraham* after
 the *Flesh*, so is he *God*, the true *Light*,
 over all blessed for ever; and enlightens
 all,

all, in order to Life and Blessedness. Unto the Manifestation of whose most holy and blessed *Light* within, Thou *Reader*, art earnestly exhorted. Bring thy Deeds to it, and Love it, and Walk in it, and thou shalt assuredly have the *Light of Life*; and thy Fellowship shall be with God, and with his Son and Saints, and the Blood of Jesus Christ his Son shall cleanse thee from all Sin. And whatsoever Things are True, what-

¹ John 5. 6, *soever Things are Honest, whatsoever Things are Just, whatsoever Things are*
^{7.} *Pure, whatsoever Things are Lovely,*
Phil. 4. 8. whatsoever Things are of good Report;
if there be any Vertue, and if there be any Praise, think on these Things. Which *Reader*, is I know most earnestly desired on thy Behalf, by this despised and most-abused People, call'd *Quakers*. So be it. Amen.

P O S T S C R I P T.

Being

An Exhortation to all People to turn speedily to the Lord, and seek him while he may be found, what ever Perswasion they are of, or Forms they are under, before the Dreadful Day of God's Vengeance over take them.

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O Ye

O Ye Inhabitants of the World, but more especially you that know this People, and among whom the *Te-
simony* which they bear, hath been held forth; Hear, and be entreated for your Souls sake! O that ye knew God your Creator, to be also your *Redeemer*! who does as certainly *visit* you by the Spirit of the *second Adam*, as ever he Created you in the *Nature* of the *first Adam*: 1Cor. 12. 7.
Tit. 2. 11,
11. That as in one you fell, in the other you might *arise* out of your fallen and foul Rom. 5. 10,
12, 18, 19,
22. Estate, and become a *Reform'd, Regene-
rate* and *Chosen* People to God. *This is* Mat. 3. 17. my beloved Son, in whom I am well pleased, hear ye him, said God the Father. And what says Christ the Son? *Learn of me,* for I am *Meek and Lowly in heart*, and ye Ch. 17. 5.
Mat. 1. 29. shall find Rest unto your Souls: For out of 1. Christ, out of his Spirit and Nature, verily, we cannot have Peace: No Peace to the *Wicked*, no Peace to the Isa. 57. 21.
Rom. 8. 1, Proud and *Ungodly*, saith the Lord. O 2, 5, 7, 8, 9,
12, 14. Friends, you must *take up your Cross* 2Cor. 13. 5.
Gal. 5. 24. daily and follow him, or you cannot be his 1Jo 3. 3, 8. Disciples, his Followers, his People, his Friends; those in whom he is well ch. 5. 4. pleased. Whose Doctrin is not so Jam. 1. 27. much the good Words you read in

Creeds

Rom. 6 19. Creeds and Catechisms, as it is the living and Soul-teachings of his Spirit in your own Hearts; and whose Religion is not Opinion, but Experience; not Notion, but Enjoyment: Life from Death, Conversion, Regeneration; In short, Unfileneſs and Holineſs, without which no Man ſhall ſee the Lord.

1 Jo. Here is the Faith of Jeſus: A Faith that overcomes the World, and works by Love, not violence: Where Zeal and Charity are Companions, and knowledge doth not puff up, but lives and works by Obedience. This is the Faith and Religion of Jeſus: All others are the Faith and Religion of Hypocrites and Devils; which they may have, and be Hypocrites and Devils ſtill: For tho' they believe, their Faith works not by Love; and tho' they know the Truth, they obey it not.

Wherefore Friends, it ſtands you much upon to ſee what Faith and Religion you have; and not flatter yourſelves on to Perdition. If it be the true, the pure, the undefiled, according to the Apoſtle James 1. 27. then you will have Light Hearts and Eaſie Conſciences, and an Hope that will not make you Aſhamed: Elſe believe it, Heavineſs,

ness, Anguish and Tribulation will
(whatever be your Profession) overwhelm *Ch. 2. 8, 9.*
 you, in the day that God shall enter into
 Judgment with you. For which cause,
 O my dear Country-Folks and Peo-
 ple! Be entreated *while, it is to day,* to *Psa. 95. 7.*
 turn unto the Lord with all your hearts,
 and hearken to his Voice in your own *Heb 3. 7, 8,*
 Consciences, that calls you to Holiness, *13.*
 and Harden not your hearts against his
 Reproof, for the reproof of Instruction is *2Cor. 5. 10.*
the way to Life, Endless Life. Did you *Prov. 1. 23.*
 but see that God sees you every-where,
 and in every thing, and that *continually,* *ch. 6. 23.*
 it would abundantly alter the case with *Psa. 44. 21.*
 you. Then would you say as one of *Psa. 139. 7.*
 old, *The Lord was here and I knew it not:*
 Certainly Fear, Holy Fear would take
 hold of you; an *Awe of the Omnipresent* *Jer. 17. 22,*
 Majesty would seize you, & you would *23.*
 not do that before God, which you *ch 23. 24.*
 would be *ashamed* Men should see you *Amos 9. 2,*
 do. For no place is secret to him: The *3.*
Light and Darkness are alike: His witness *Rom. 6. 21.*
 is with you as much alone, as in Com-
 pany; and may perhaps be better
 heard by you.

Sin not then, in the Face of God, in
 contempt of his Witness, in despite
 of his Spirit that is in you; but hear

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it,

it, receive it, and love it, and you will be born of it, and become the Children of him whose Eye *Penetrates* the darkeſt Coverts, and Findeth out the ſecreteſt Corners. *Even he that*
Pſ. 94. 12. ſearches the Heart and tryſ the Reins of
Pſ. 139. 3. Man, and ſets his ſins in order before him,
Amos. 4. 13 and telleth unto him his moſt - inward
2 Pet. 3. 11. Thoughts.

This being the caſe, what manner of Perſons ought you to be, O you Children of Men! Do not ſatiſfie your ſelves with *out-fides*, with a *Name*, a *Profession*, a *Church-member-ſhip*, &c. For 'tis not what you ſay, but what you do. But *Turn In*, and examine your own Hearts, ſee how they ſtand affected towards God and his Law and Truth in your inward parts. Be *Strict* and *True* in the ſearch, as you would ſave your Souls. If your Minds be ſet on *Heavenly* things, and that *Holineſs* and *Charity* be the zealous *Bent* thereof, well will it be with you for ever
Pſ. 51. 6. on Heavenly things, and that Holineſs
Jer. 31. 33. and Charity be the zealous Bent there-
Heb. 8. 10, of, well will it be with you for ever
11, 12. To live then will be Chriſt, and to die will
Phil. 1. 12. be your Eternal Gain: For bleſſed is that
Pſ. 144. 15 People and Nation whoſe God is the Lord.
 But if the Love and Spirit of the World prevail; If *Pride*, *Covetouſneſs* and *Luxury*, *Envy*, *Bitterneſs* and *Vain-glory*,

glory, that are so very opposite to the
 Will and Nature of God, if these
 things have power over you, Flatter
 not your selves, you cannot be true
 Christians, nor in favour with God, *Prov. 15. 8;*
 for you take his Name in vain. And *9.*
 your very Prayers and Oblations are *Isa. 1. 15,*
 an abomination to the Lord, in *16. 17, 18.*
 that State. God calls for the Heart: *Prov. 23.*
16. *My Son give me thy Heart:* He has
 given Man the rest, but That, God will *Gal. 6. 7, 8.*
 have for himself, if Man will have
 him for his God and Friend. Cozen
 not your selves therefore, O ye Sons
 and Daughters of *Adam!* for believe
 it, *such as you sow, such you must reap,* *Rom. 13. 11*
 and there is no Repentance in the Grave. *1 Cor. 15.*
 And a short, but great work will God *34.*
 make in the Earth; and great Judg- *Eph. 15. 14*
 ments, of divers kinds will begin it, *2 Tim. 2.*
 and they are at the door. Yea, they *26.*
 are begun, if you could but see them. *Joel 2. 3.*
 O Awake then, Awake out of the dead *Mal. 3. 2.*
 sleep of this World! Behold the Judge *Ch. 4. 1.*
 is at hand, and the *Mid-night-Cry* is *Ja. 46. 14.*
 coming upon you as a Thief in the *Mat. 24.*
 Night. Prepare, prepare, or you are *42, 43, 44,*
 excluded for ever! And remember, *46.*
 Salvation is from Sin, or it will never
 be from *Wrath;* so said the Angel,
Thou

Thou shalt call his name Jesus, for he
shall save his People from their Sins : For
it is the Pure in Heart that see God, and
nothing unlike him can please him, and
live with him for ever. The Eter-
nal God Reach unto you by his Pow-
erful Spirit, Break your Peace in the
Broad Way, Touch you deeply with
a Sense of your Disobedience to him
Giye you true Contrition and Repen-
tance, and Create in you a Clean Heart
and Renew a Right Spirit within you : To
Conclude, Make you Holy, make you
Zealous, and make you Charitable,
that you may Do as well as Say, and
not only Profess, but Possess the Truth
of the Living God in your Inward
Parts : That Pearl of Price, That Hid-
den and Eternal Treasure. So shall you
know that the Times of Refreshing
are come from the Presence of the Lord,
and that the Kingdom is again restored
unto Israel ! ISRAEL. the Prince of
Eternal Peace, who has prevailed with
God for Men ; whose Scepter is a Scepter
of Righteousness, and of whose Dominion
there shall be no End. So come Lord Je-
sus, and come quickly. Amen.

Writ, in Behalf of the said People, } W. P.
for the Information and Good of all, by }

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